

Strategy were also considered further. The National Park Service has decided to continue to prohibit concurrent events at both the tennis center and Carter Barron Amphitheatre.

The remaining measures were rejected as impractical. The parking annex and onsite parking annex lot were eliminated because they would be very costly, would only be necessary for those few days per year when there were tournament events with more than 5,000 spectators, would not mitigate noise impacts, would require removal of vegetation, and would contribute to natural resource impacts. Limiting the scale of tournament sessions (e.g., to fewer spectators) or the days of events (e.g., 6 days of play instead of 12) were rejected because it would probably render a professional tennis tournament untenable. Limiting the timing of tournament would eliminate the ability to adjust to differing conditions such as weather. Closing the Colorado Avenue exit from lot C within the tennis center was not determined to be feasible because it would cause gridlock, and would limit access by emergency vehicles such as fire trucks or ambulances.

Additional Information

Additional copies of the approved Record of Decision may be obtained from the Superintendent, Rock Creek Park, 3545 Williamsburg Lane, NW., Washington, DC 20008. The officials responsible for implementing the selected action are the Field Director, National Capital Area, and the Superintendent, Rock Creek Park.

Dated: December 26, 1996.

Robert Stanton,

Field Director, National Capital Area.

[FR Doc. 97-2209 Filed 1-28-97; 8:45 am]

BILLING CODE 4310-70-M

Notice of Inventory Completion for Native American Human Remains From the Vicinity of Silver City, ID in the Possession of the Archaeological Survey of Idaho—Western Repository, Idaho State Historical Society, Boise, ID

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects in the possession of the Archaeological Survey of Idaho—Western Repository, Idaho State Historical Society, Boise, ID.

A detailed assessment of the human remains was made by Idaho State Historical Society professional staff in consultation with representatives of the Shoshone-Bannock Tribe and the Shoshone-Paiute Indian Tribe.

In 1914, human remains representing one individual were donated to the Idaho State Historical Society by Mr. O.D. Brumbaugh of Silver City, ID. Mr. Brumbaugh identified these remains as Chief Buffalo Horn, a Bannock Indian leader during the Bannock War. No associated funerary objects are present.

A document associated with this donation identified the skull as that of Chief Buffalo Horn, and states that the skull was traced and identified by one of the Silver City volunteers, Jim Griffin, a participant in the Bannock War battle at South Mountain of 1878 in the vicinity of Silver City. Although at least three alternatives of the fate of Chief Buffalo Horn are discussed in official reports and oral histories, the characteristics of this skull, including an injury to the left side of the skull, and the circumstances regarding its recovery and donation to the Idaho State Historical Society support its identification as Chief Buffalo Horn. Ms. Rosphine J. Coby, a great-great-grandchild of Chief Buffalo Horn has made a claim of lineal descent on behalf of herself and four other great-great-grandchildren of Chief Buffalo Horn.

Based on the above mentioned information, officials of the Idaho State Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Idaho State Historical Society have also determined that, pursuant to 25 U.S.C. 3005 (a)(5)(A), Ms. Rosphine Coby can trace her ancestry directly and without interruption by means of the traditional kinship system of the Bannock Tribe to Chief Buffalo Horn.

This notice has been sent to Ms. Rosphine Coby and officials of the Shoshone-Bannock Tribe and the Shoshone-Paiute Indian Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Robert Yohe, Director, Idaho Archaeological Survey, Idaho State Historical Society, 210 Main Street, Boise, ID 83702; telephone: (208) 334093847 before February 28, 1997. Repatriation of the human remains to Ms. Rosphine Coby may begin after that

date if no additional claimants come forward.

Dated: January 22, 1997.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 97-2111 Filed 1-28-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Intent to Repatriate Cultural Items in the Possession of the Heard Museum, Phoenix, AZ

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items in the possession of the Heard Museum, Phoenix, AZ, which meet the definition of "sacred objects" under Section 2 of the Act.

The items consist of 37 Hopi spirit friends or katsina masks (Katsinkwaatsim). Descriptive names of the katsinum spirits are as follows: Kipok-choshoposhyaka, Masaau, Palasuwitzmi Angak'tsina, Chakwaina (two spirits), Tasaf katsina, Angak'tsinmana, Poiwamutaka, Heheya, Kweo, Koyemsi (seven spirits), Wawash katsina, Qoqlo, Angak'tsinum (five spirits), Hiilili, Ngayayataaqa katsina, tasafmana (two spirits), Qoia kasinamana (two spirits), Lenang katsina, Kokopelli, Hu-katsina, Angwusnasomtaaqa/Tumas, Piptaka, Hemis katsinmana (two spirits), and Utechem.

Twenty-seven of these Katsinkwaatsim were donated by the Fred Harvey Corporation to the Heard Museum in 1978; including four masks with no collection information; 11 masks collected by Henry Voth in the early 1900s; and 12 masks collected by Charles Owen between 1912 and 1913. Nine masks are individual donations made in 1971, 1975, 1976, and 1982, and the circumstances and date of acquisition are unknown for one mask.

Over the years, Hopi religious practitioners have visited the museum collections to provide religious care for the Katsinkwaatsim. During consultation, representatives of the Hopi Tribe identified these 37 Katsinkwaatsim as specific ceremonial objects which are needed by traditional religious leaders for the practice of the Hopi religion by present-day adherents.

Based on the above-mentioned information, officials of the Heard Museum have determined that,